1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



This latter circumstance is explained by the influence of the severe life which the herdsman leads. While the Maritime Koryak does almost nothing during the winter, living as he does in a comparatively warm house, the Reindeer Koryak must undergo all the hardships of winter while tending the herd.

But to return to the old man of whom I spoke before. Having entered into relationship with the Maritime Koryak, he remained near the coast, wandering about near their village. One year happened to be a poor one; no sea-animals were caught, the Maritime Koryak were starving during the winter, and the Reindeer Koryak killed his reindeer for food for the coast people. When all his reindeer were gone, he left his wife and returned to the Reindeer Koryak; but his son would not have him, advising him to go and live with the Maritime Koryak. The old man was finally taken in by a very poor kinsman, where I saw him in a pitiful condition. He was assisting the women in drying fish in the sun, and was dressed in tatters.

THE KILLING OF OLD PEOPLE. — The custom of having the nearest of kin kill an old person at the latter's desire, which is still extant among the Chukchee,[1] is no longer met with among the Koryak; but in some localities the memory of this custom has been preserved. In the district-commander's report for 1886[2] to the Governor of the Maritime Province, mention is still made of such murders, though it does not clearly appear whether Chukchee or Koryak are referred to. For details of this custom I refer to Bogoras.[1] Generally speaking, however, the motives of the old people in desiring to be killed were decline of strength, disease, or simply dissatisfaction with life. The executors of the old people's desire were their sons or other nearest of kin. The killing was done either by strangling with a thong or by stabbing the heart with a spear.

TERMS OF RELATIONSHIP. — From the list of terms of relationship given below, it appears that the system corresponds to the regulation of marriages, described before.

CONSANGUINITY.

| | |
|---|---|
| Ačí'čɛ (Paren), a'pa (Kamenskoyel), apa'pel (Reindeer Koryak) | Grandfather and great-uncle, paternal and maternal. |
| Yi'ĵñy-ačí'čɛ, yi'ĵñi-apa ("linked grandfather") | Great-grandfather. |
| A'ma, a'n'a | Grandmother and great-aunt, paternal and maternal. |
| Yi'ĵñi-a'n'a ("linked grandmother") | Great-grandmother. |
| ɛnni'w (Chukchee, Endi'w) | Uncle, paternal and maternal. |
| ntčei' | Aunt, paternal and maternal. |
| A'pa (Paren), ta'ta (Kamenskoye), E'nptč (Reindeer Koryak)[3] | Father. |

[1] See Bogoras, Brief Report, p. 38.

[2] Gishiga Archive Records, File No. 404, 1886.

[3] E'nptč is used also at Kamenskoye. Literally it means "eldest." E'nptčō (plural) denotes "fathers" and "old men."